alone but only if they do not have to leave the mainland, but can get the individual animals that occasionally wander on the main beach.

They also hunt penguins, take the eggs from the nests, kill young, inexperienced cormorants with a kirri or fish with a hook bought from the whites. In general, however, the Hottentots, that today life along the coast, have become so completely accustomed to European food in the service of the whites, that they no longer know how to acquire food in the ways their grandfathers did. Eighty years (6) ago they

6. Benjamin Morrell jun., A Narrative of Four Voyages etc., from the Year 1822 to 1831, New York, 1841.

still fished in Whalefish Bay with wooden spears four-and-a-half meters long, which were cut from a heavy hard wood, caught heavy fish, weighing seven to ten pounds, with them at a distance of 25 meters and pickled them with salt which they obtained from salt springs near the bay.

With bow and arrow they killed quantities of seabirds, especially in the nesting season, buried them in the sand to get rid of their fishy taste until they turned green, then cleaned out their insides, skinned them and left them lying twice twenty-four hours in the sun; the rotten meat, so prepared, is supposed to have kept for many months.

A favorite food of the Hottentots, mentioned by Morrell, was warm, raw intestines of freshly slaughtered cattle.

Dolphins, which come right up to the beach in Whalefish Bay, may have been captured. The customs which were formerly observed in the preparation of dolphins are still well remembered. They took off all their clothes and naked cut up the dolphin. Touching the animal with the body except with the mouth was considered harmful. During the work they avoided touching themselves with their hands and used a little piece of wood for scratching. The flesh of the animal was cooked in sea water, rinsed in cold sea water and squeezed out. Before they put on their clothes again, they cleaned their bodies of any bits of the animal that might be clinging to them.

Among the lesser sea animals, certain mussels and snails have always formed one of the chief foods of the coastal dwellers from the Cape of Good [186] Hope up to Cape Cross. Great heaps of patellate shells mixed with bits of pottery and the remains of ostrich eggshells lie half buried in the sand dunes near Port Nolloth. Concerning the mollusks used for food, turn to page 31.

The large lobster, Jasus lalandii Lmk., which is evidently caught following the methods of the whites in a flat net set in a round frame and baited with snails, is also eaten. 226 [227]

The animal world of the interior offers more plentiful and tastier nourishment. Various antelopes and cattle are the chief source. There is scarcely any part of the body that is not eaten. That is the only thing that brings any variety into the meat diet, because the preparation of the meat is uniform: boiling it in water; roasting it in the fire; baking it in the hot ashes (the head whole); and drying it in the air are the only recipes. The last method is used with meat that is not eaten immediately or when the hunt has been so successful that not all the meat can be carried home. It is then cut in large thin pieces, salted and dried in the air (/hāʔ, v.). 224 [262] [252] 251

In order to make even the skin tasty, they first roast it in the fire so that the hair burns off, then cut it in strips, beat it with stones until it is soft and boil it in water or preferably in milk. 252

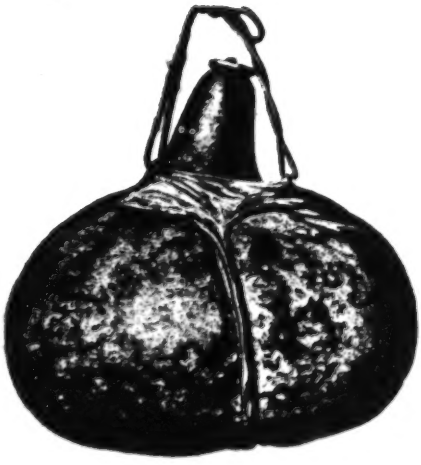
Meat soup, suro·b, is not highly prized. On the other hand, the fat, either raw or as drippings, is the tastiest thing there is for the Hottentot palate. At times it is drunk hot by the cup. What they cannot finish in one sitting is saved to the last drop: a piece of freshly removed oxskin is shaped into a pompadour while wet and blown up. The bag then dries until it is hard and firm in its shape. Then an opening about the size of a thaler is cut off leaving a sharp edge and a strap is put on as a handle. Into this bag, //gu·bus, they pour drippings or melted butter and close the opening with cow dung. [262] 251 415

However highly the Hottentot prizes the results of the hunt, he reveals himself first of all as a herdsman by his high evaluation of milk. The Hottentot whom culture has not degenerated prefers milk to all other nourishment and in their folk tales it works miracles as the elixir of life. Warm from the cow (*/ai·χadai·b) or cooled (*/ãdaib), the fresh milk is mixed with various vegetables according to the time of year: the blossoms of the Acacia horrida willd. (//ha·reb, the flower of the thorn tree) and the green pea-sized fruit [187] of the ebony tree (Euclea pseudebenus E. Mey., called: !na·rus) are chewed and spat into the milk. The green leaves of a plant with a bulb-like form (*/kχabib) are pressed dry in a pot over the fire and then mixed with milk to make a kind of dough (cf. vegetable foods). 262 252 234 [773] [824]

Milk that has been set aside, partially soured, yet still fluid, is, because it supposedly tastes like urine, called piss milk, */ũdaib. *aũdaib is milk, soured and allowed to become thick in a pail, the cream of which (!aobeb, also used as sweet cream) is churned into butter.

415
252
234
281

[p.187]



Butter calabash, encircled with hide.
1/5 natural size.

Making butter, //nubu, is done in the following way: the sour milk is poured from the wooden pail into a calabash, aba·s. This gourd flask, the narrow opening of which is closed with a wooden plug, is rolled at a slant on a soft base that is usually made of skins. This is done in the bright sunlight or near a fire. After rolling for about three hours, the gourd is finally moved so slowly that the butter can collect on the top. Then the fluid is drawn off and drunk, and the butter, aba//nu/i·b, i.e., calabash fat, is piled in a wooden pail (!kʒao, verb); it is eaten either fresh (*!kʒao//nu/i·b) or fried (*/gē·be//nu/i·b). 415 252 234

To increase the amount of butter the fresh thicker roots of a plant which resembles in habitat a Portulaca of the Kalahari is placed in the milk calabash. Because the body (/kʒāb) of the plant is well covered (ʒa) with hairs (/ũ·/gu) it bears the name /ũ·/ʒa/kʒā·s. 234 252 [824]

The mashi a madila of the Bechuans corresponds to the */hu·nin/hu·ni-milk of the Hottentots. The fresh milk is poured into a similarly-named calabash which has an opening cut out the width of a hand and is left standing for about two days until it is curdled, leaving a watery sourish fluid at the top and a firm mass at the bottom (!hare·b). 171 234 252

[188] The wooden milk pail (//hoē·s) is preferably carved from the wood of a willow-like tree (≠hũi·b) that grows abundantly in the Orange River wadi. A handmade funnel, //kʒaru·s, also seems to belong to the original dairy utensils of the Hottentots; I did not get a chance to see it. 415 234

Fresh goat's milk is the chief food of the Hottentot children; the adults also drink it first in order to keep the cow's milk for butter. 234 262

In addition to game from hunting and the products of cattle raising there are many foods of "the little people" as they might be called, which the Hottentot seeks in the wilderness or obtains by chance. An impoverished, nomadic folk has to rely on gathering its food in such a manner. [855]

There are no mammals that the impoverished Hottentot will not eat: mice; hares; rock rabbits; porcupines, "dwarfs" (probably Cynictis penicillata G. Cuv.), wildcats and jackals; I saw them all put in the cooking pot. Even hyenas are eaten. Eating their heart is supposed to make one extremely sleepy, a superstition that evidently originated from the heavy daytime sleep of the hyena. 262 136 [825] [827]

136
Birds other than those hunted (cf. Hunt) are sometimes caught and 252
eaten by children. On the other hand the adults sometimes do not 262
despise turtles and lizards. The turtle, ǂ/ʞuri·s (in Little Namaland: [223
/hu·ǂrob),* is killed with a stone and roasted in an open fire in its 857]
shell. Meat and eggs are enjoyed without anything added to them. [225]
If the woman wants to use the shell as a buchu box, the soft parts are [415]
scooped out, the intestines removed and the rest roasted. [Picture:
Zonurus polyzonus Smith. actual size] ½

Several kinds of lizards, such as the one pictured here, called *//uru·s, are roasted in the hot ashes and eaten primarily by the young Hottentots. [189] The fat of the //uru·s and of a new Mabuia species which is taken from the body of a freshly killed animal, is wrapped in grass by the children and sucked like candy.

136
The insect world also provides the Hottentots with several welcome 222
dishes. The most modest one consists of a kind of beetle called 252
*!nuǂms. These beetles are eaten only by the children, roasted or 262
raw, after the head, legs and wings are pulled off. [Picture: larva ½
of Acanthophorus capensis White, on the left hiding in a passage made by itself, about 4/5 natural size). The starvelings "Bushmen" who roam around in Great Namaland eat a large black beetle, Acanthophorus capensis White, called */naori·b, prepared in the same economic way. The finger-sized larva of this beetle, the thorntree worm, *//kʞũ·ǂu·ǂnis, bores into the heart wood of the Acacia horrida Willd deep long tunnels, which it fills with its excrement. The digested wood mass, often drenched with the fluid rosin of the tree, overflows out of the bore-holes and solidifies to a dark-brown crisp mass which looks as though it had a sugar coating. It is eagerly collected and eaten by the Hottentots, both young and old. [Picture: Acanthophorus capensis White. About 4/5 natural size.]

[190] The larva themselves are also a delicacy. In order to reach them, they burn the thorn tree when it is moribund or dead. With sharp sticks they pull out of the glowing wood larvae that have cooked in their own fat. Or they wait until the larva sticks its rear out of the bored hole for passing excrement and spear it with a thorn.

Finding a home of edible termites demands sharper eyes than find- 222
ing the thorn worms. One must find the place to dig down into the 136
underground dwelling of Hodotermes viator (Latr.). The dung of the animals gives the first indication, tiny balls that lie in heaps ranging in size from very tiny ones to those as large as mole hills. In the area of these dung heaps can be found the mouths of the underground

½ [see p. 16(A)-Anm.] ½ [see p. 16(B), -Anm.]

passages, pea-sized openings in the ground. If one follows these passages, one will come to the house at varying depths, sometimes only 1 to 1 1/2 feet under the surface, if a rock or hard layer of ground sheathes the soft ground and gives the house protection from above. Sometimes, however, one must dig down 6 feet before one reaches one's goal. 222 136

The underground dwelling has the shape of a lens, about 1/2 meter in circumference and 20 to 25 centimeters high. The material used for building is a brittle, fragile, yellowish-grey, paper-thin mass; it is resistant to water. One can immerge the house in water for days without its falling apart. It merely becomes soft and less fragile. 136

The house is built up of about 40 stories, each averaging about 1/2 centimeter in height. Although at first glance the labyrinth with its many hundred rooms that communicate on all sides may seem complicated, nevertheless a simple principal of construction can be divined: the spiral passageway. The innumerable spiral passageways are sometimes widely separated, sometimes right next to each other, sometimes with even, horizontal flights, sometimes with sharp angled axes and correspondingly steep paths, but the construction is always such that the course of each passage passes into that of the neighboring one without any interruption. Thus chambers, halls, corridors, gates and columns arise.

The composition of the inhabitants changes according to the season. In July of 1904 I found in one structure eggs, larvae in all stages up to the adult worker, workers of various sizes, large-chinned soldiers, [191] three queens about 2 1/2 centimeters long, and finally,* in addition to a few undeveloped insects, numerous nymphs,

*In the nests of Hodotermes viator (Latr.) I found a new Cetoniinae, Trichoplus aepytus Kolbe. The Hottentots know this companion of the termites well. It is about 9 centimeters long and of an even black color. They call it //k!au#ams.

mostly without wings.

These fat white nymphs, that are 12 millimeters long, are the goal of the Hottentot. First he shovels the whole house with its inhabitants and clinging earth into a sack. He sorts out what is edible in his hut. To do this he shakes the mass bit by bit into a vessel containing lukewarm water and stirs up the bottom with a stick 222 252

until all the insects are swimming around on the top. Then he scoops them up with his hands, squeezes out the water and dries them over the fire until the edible ones can be separated from the rest. The pure "Hottentot rice," *!gibes, obtained in this manner, has already been slightly roasted while drying over the fire and is usually eaten without anything added.

I have often seen the insects eaten alive while being collected. While the old man fishes out the insects from the dark muddy water, the children squat around and put in their mouths anything that is crawling about. I found the animals without taste when eaten alive but when roasted they taste very good.

One dish, that cannot be depended upon every year, but which is very hearty when offered, is migratory locusts. Wherever a swarm has landed, it covers the ground and loads (!ga/e) the bushes by the thousands. Therefore the Hottentot calls the insects that sit on the branches *!ga/enu/ms. Among these, the females loaded with eggs, *!kũu/enu/mti, are the most in demand. When they have retired to their nocturnal quarters after the day's work, which consists of egg-laying, and hang massed together on the branches, the Hottentot sets fire to the bush. It flares up all over. The next morning the ashes are swept up with branches, gathered up in skins and spread out on large flat rocks. The insects with eggs are sorted out. The others are only collected if there are not enough of the ones with eggs. The collected insects are put in sacks and brought to the huts on oxen.

[192] There the mass is spread out, women sit in a circle around it and pulverize it with stones. When it is prepared, the soft light-brown mass is loaded into skin sacks and stored. When stirred up with milk it is supposed to be better tasting than when raw.

Although a swarm of locusts is a terrible plague, often destroying pasture lands, still locust burning time is a festival, at least for the young people. When the area of the locust plague is far away, the young people are released from the watchfulness of the old people, who stay home near the huts, and they now enjoy unrestrained freedom, particularly in the sexual sense.

The superabundance of food allows communistic principles, always a living force among the Hottentots, to be practiced without restrictions. A person who has gathered locusts may not prevent another from eating them. Even a gesture of refusal is despised. Whoever violates of this custom, will, according to their belief, be punished by becoming sick from the locust meal. However bestial a meal of

locusts may seem to us, the Hottentot honors it. A Hottentot told me, with a wonderful mixture of Christian and heathen fantasy, that God himself, when he came down from heaven and lived on the still unpopulated earth, lived for a long time only on locusts. Should he then be ashamed of it?

2. Vegetable Foods

The vegetable foods of the Hottentots consist of wild plants* with

* The plants that belong here are mostly little known botanically and from the point of view of nourishment. Mention of them in writings is so scattered that I shall disregard summarizing these fragments and restrict myself to an account of my own few observations.

the few exceptions named above (garden crops). The most important from the point of view of quantity and nourishment are: a) the underground parts of certain plants that are filled with reserve materials such as rootstocks, tubers, or bulbs (cf. the analysis in the appendix).

The edible "field onions" (Cape Dutch: uientjes, called kʼai-ran) have various forms. The Iridaceae are represented in the plains around Kubub primarily by a Babiana species (called ǂgunub), which are easily identified in the dry season by their withered leaves. On the other hand, a field onion grows in the Kububer mountains which can only be found [193] when the rain has brought out the young leaves. The Hottentots call this kind which I could not classify ǂgao-heb.

[Picture: Babiana spec. 2/3 natural size. Morsea spec. 2/3 natural size. ǂha-ǂob. 2/3 natural size.]

Both Uientjes species are gathered by the sack in good years. The type mentioned first is prepared in one of two ways; it is either [194] roasted in hot ashes, or the onions are cleaned of their skins while fresh and chopped up in a sack by beating them with stones. When the whole mass has been dried in the sun, it is salted and cooked with milk to a porridge.

The bulbs of another edible Iridaceae, a Morsea species with peculiarly turned leaves (called ǂgarib), is supposed to have given its

137
262
221

name to the place Karibib (ǂga·ribeb).

Similar to bulbs are the underground reserves of edible Oxalidaceae. The uientje of the Oxalis genus, called °/ũ·/ robis by the Hottentots, is eaten either raw or roasted in ashes. Another kind (°ǂha·/ob) is also crushed in boiling milk. The Oxalis obtusa L. f. (called !kx̃a·ros) is [252] ● considered poisonous for cattle. The baboon digs up a related non-poisonous kind. [Picture: Grielum humifusum Thbg. 2/3 natural size]

137
224

Because of their effect on the body, several field onions should be mentioned here, which have not been classified botanically. The !ha/ni-Uientje (50), (57) is supposed to cause a swelling in the parotid

50. H. Schinz, Deutsch-Südwestafrika. Forschungsreisen (1884-1887) durch die deutschen Schutzgebiete etc. Oldenburg and Leipzig, 1891.

57. J.G. Kroenlein, Wortschatz der Khoi-Khoin. Berlin, 1889.

gland if overindulged in. I heard a Hottentot shout at a Bergdamara who had such swollen cheeks: "ǂkxara-!goreb kx̃oma !haŋ̃x̃a tanasa ũ," i.e. "you, with an onion head like a male zebra." The zebra is well-known for its broad head and neck.

It is said of another uientje with yellow blossoms and a brownish-red bulb, that eating too much of it when the plant is sprouting [195] causes blood in the urine. The name, °/ao·beb perhaps also alludes to the color of the edible part.

Which plant the Bergdamaras call °!kx̃õ·aireb, and which plant corresponds to the °/a·mareb of the Hottentots, I was not able to determine.

137
262

If one cannot collect the leaves and the blossoms that belong to the underground tuberous objects that the Hottentot digs up, it is usually impossible to classify them. Thus I can only give three names here: Grielum humifusum Thbg. (called: °!kx̃u·ib, or °ts̃ã/x̃a·ǂgai·eb), a Rosaceae with herbaceous juicy branches that creep along the ground and bright sulphur-colored blossoms which furnish the Hottentots a dish from its carrot-shaped underground parts. [Picture. Ceropegia spec. 1/2 natural size.] The same is true of an Umbelliferae, a Peucedanum species. A twining Asklepiadaceae of the Ceropegia family forms edible tubers like potatoes with a yellowish-brown, wrinkled and bumpy surface. The raw tubers are hard but juicy and cool enough to be refreshing.

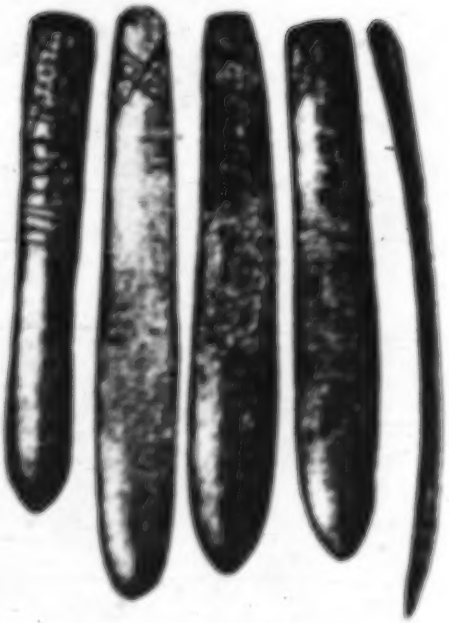
were simply shot down at the place by the nara bush where the owner found their tracks and meted out the death sentence. If the captain takes notice of such an occurrence at all, he never takes the side of the slain man.

[198] For the preparation of the nara I found that the Hottentots in the Walvis Bay region possessed bone knives made from the ribs or the lower leg bone of cattle. The word for such a bone knife, *ǂā-ros (3, f) seems to me to mean "the little sharp one" (ǂā - to be sharp, -ro, dimin., -s, personal suff., fem.). [Picture, Ornamented Bone Knives of the Topnaars, about 1/2 natural size.]

The fruit is cut in half with these knives, and in times of abundance, eaten raw. The insides, which can easily be separated from the rind when the fruit is ripe, fall naturally into five double sections, have a pale reddish-yellow color and are saturated with a cool sweet juice, which in taste and aroma, is not unlike a thin vanilla-flavored egg drink. But a single fruit suffices to produce on the tongue and gums of the novice an unpleasant feeling of soreness.

The nara achieves its greatest importance as a national dish when it is preserved and stored in the huts for provisions. The peeled fruit is cut into pieces the size of walnuts. The ripe fruits are cooked with a little fat, the unripe with a little water as well and stirred to a pap with a whisk of the most primitive kind, *dõdi-b (also called !no/bo-s). Then the hot mass is poured into a sieve, a grass basket, *gabiras, which is shaken up and down by its strong handle until the sulphur-yellow or brownish-yellow pap has strained through. This is poured out on a dune, after a slightly slanted bed has been smoothed out for it. After one or two days, the mass has solidified to a dark-brown flat cake, heavily encrusted with sand at the bottom. [Plate IX, Nara Dune in the Kuiseb River. Salt Crusts in the Namib behind Walvis Bay.] [199] Such a nara cake, *ǂgoa/g(a)a-ribeb, is about 1/2 meter wide and 3/4 of a meter long and 3 millimeters thick, flexible, kneadable, tough, shining with dark streaks when cut, brownish-yellow and frayed when broken. It has the spicy smell of fresh pumpernickel and leaves a greasy sheen on the fingers. When I was first shown the cake, I watched the old torn dirty rag expectantly as it was being unwrapped and in which I expected to see the delicacy, until I realized that it was the cake itself that was being handled. It tastes better than it looks: sweet, powerful and aromatic; it dissolves slowly in the mouth.

252
912
S3k



Ornamented Bone Knives of the Topnaars,
about 1/2 natural size.

252 262 415 137

[Picture. Basket Sieve of the Topnaars, 1/3 natural size. Nara Whisk, 1/5 natural size. Nara Cake, 1/4 natural size.]

Each fruit contains about 250 seeds. They remain in the sieve, are spread out to dry and loaded into sacks. The soft inside of the kernel can be bitten out of the shell and is just as tasty as it is nourishing. Most of the seeds are crushed along with the shells, in a large strong wooden cup to a brown mass that is like coarse meal. [200] This is formed into bite-size pieces by hand and eaten without anything else added.

[329 170] [402]

The cup for mashing "hai-os (the one depicted here, was carved from the wood of the ana tree [Acacia albida Del.] by a Hottentot) resembles the wooden vessel in which the Boers and the Bastards crush wheat and perhaps stems from it. The pestle, //õ-ab (-arm) comes from the wood of the giraffe acacia [kameeldoorn]. The other Cucurbitaceae (for example, Cucumis, Citrullus and Coccinia) of Namaland are inferior to the nara. Of the gourds, which they call tsa/ma-b, the Hottentots eat only the sweet kind with its meat.

137 252 262

Only the cattle eat the foliage and fruits of the bitter kind, "so'-robe-tsa/ma-b (Citrullus colocynthis L.). The Bushmen eat its seeds. On the other hand, gourds are decisive for the life of man and beast in large sections of the Kalahari (see above). [Picture. Pestle for nara seeds. 1/3 natural size.]

Of the edible tree fruits, in addition to those of the rasenki bush [Zizyphus mucronatus Willd.] and of the black ebony tree, the "wild fig," /no/ma-s, and the seeds of an Anacardiaceae, a taai bush, (Rhus celastroides Sond, called !a-nas) should be mentioned. We will become acquainted with the fruits of the Grewia flava D C. (called #aũ's) in the Kalahari.

[222]

c) The resourcefulness of the Hottentot in his search for food, must have led him long ago to the discovery that certain ants gather seeds that may also be consumed by humans. Thus large black ants, that are not yet classified, gather the seeds of the Aizoa capensis Thbg which, enclosed in wing-shaped [illegible], are set fan-shaped in the ribbed fruits. The Hottentots plunder the stores of the ants ("ant food"), roast the seeds in a pan, crush them with stones and eat the meal.

Especially prized are such ant stores that consist exclusively or predominantly of seeds of the Aristida grasses. Such a supply of grass is called ma-/mab. The women boil them with milk to make a porridge.

[p199]

415
251
252
262
265

Basket Sieve of the Topnaars, 1/3 natural size.

Nara Whisk, 1/5 natural size.

Nara Cake, 1/4 natural size.

412
●252

[p200]

Pestle for nara seeds, 1/3 natural size.

[201] Finally, the food called //kχuni-b, which consists of the seeds of the candle bush (Sarcocaulon) are eaten. The Hottentots, with whom I collected these seeds, maintained that a snake, called //kχu-ǂnibe-b, often lives with the ants that gather these seeds. Another name for this questionable snake, that is more interesting from the ethnological standpoint than from the zoological one, is *!ga-riaob!ga-ǂmi. !gariaob is an alert, hard working, young man; !gaǂm is to kill. The name thus means "young man killer." According to the story, this snake winds itself around the ankles of the ant food thief and holds him tight until a poisonous snake comes at its whistle to kill him. [Picture. Wooden winnowing basins, the lower one decorated with a burned in pattern. 1/4 natural size.]

Cleaning the ant food from dust and stones is done in a flat, long wooden vessel (*/nu-bi!o-reb). The mass is purified from the dusty admixture by simply swinging the vessel up and down in the air far out from the body. The dust flies up in the air while the heavier parts fall back into the vessel. The food is cleaned from stones by a peculiar double motion of the vessel. The right hand holds the dish loosely on the narrow side and pushes the vessel forward and up. The left hand supports this motion, while it lets the vessel glide upwards in the rhythm of the right (holding the middle of the long side loosely with the thumb and grasping the under side with the rest of the fingers). All the stones collect way in the back and the food in the front part of the dish.

d) Several plants will be mentioned here, the leaves and blossoms or meaty stem of which are eaten as vegetables.

An Asclepiadaceae, Trichocaulon pedicellatum Schinz, forms thick meaty knobs, shaped like a club or a pear, which has given the plant the name !naǂbaǂkχaǂrab, which means rhinoceros testicle. After pressing out [202] or sucking out the unpotable juice, the meat is eaten raw. And the other hand, two thorn-covered succulents (called /goǂa-b and !kχo-bab) are sought out because of their juice. A somewhat sour juice in the meaty leaves of certain Geraniaceae is also refreshing.

The wrinkled branches of Pelargonium crithmifolium Smith, P. carnosum (L.) Ait. and P. zonale Willd. (called *//huǂms), which are covered with a greyish brown bark and are reddish inside when freshly cut, are roasted in hot ashes.

A Liliaceae, Anthericum drepanophyllum (Buk.) Schtr., called *ǂkχo-rob, furnishes a pleasant tasting vegetable.

[Picture. Anthericum drepanophyllum (Buk.) Schtr. 1/2 natural size. 137
Pelargonium zonale Willd. 5/6 natural size.] 222

The leaves and flowers of the /ũ/robis, of the Oxalis genus are 262
dried in a pan over the fire, crumbled and kneaded in fresh milk when [252]
cooled. The milk then curdles. All the coarse fibrous parts are removed, the leaves and blossoms separate into small pieces and are eaten.

Several compositae offer edible blossoms. The blossoms of two Gazania species (one white and one yellow, both called *!go·bo//nã/s) are eaten with pleasure, either raw or stirred into a porridge in boiling milk with salt.

A number of compositae are grouped together under the collective name */gĩ·gye/ga·mes, to which those with edible blossoms also belong [203] such as the Berkheya corymbosa D.C. The above-mentioned [824]
Hottentot term, however, also includes a Hydrophyllaceae with edible blossoms, Codon Royeni Thbg. and is also used for Compositae which cannot be eaten such as Eremothamnus Marlothianus O. Hffm.). It must also be considered that many of the above-mentioned blossoms are only occasionally eaten by adults, but one cannot pass them by [855]
without any comment, because they are of importance for the nourishment of the children, who have to get along by themselves and can satisfy their hunger with them. The same is true of the gum-resin (hai·rab) of the acacias. [Picture. Codon Royeni Thbg. Natural size.]

3. Luxuries

Luxuries of the natives were formerly infusions made from legumes 222
and herbs of various kinds. Even today the capsules of Ectadium 272
virgatum E. Mey. and the seeds from the pods [204] of the Acacia 137
hebeclada, D.C. which are as long as a finger and stand stiffly upright, are roasted, ground and infused while boiling. Similarly they use the seeds of a pod-bearing bush called !kxã/s, which is easily recognized by its soft leaves, longer than one's finger and piny needles, which are set in pairs at the root of a long, yellow, hard, sharp thorn that is a centimeter long. A fern is also brewed as tea. 177
But since the natives have become accustomed to our coffee and tea, 272
the above-mentioned plants have ceased to be important, at least in the household of the healthy Hottentot. In addition the Hottentot has become a slave to alcohol and tobacco since coming into contact with whites.

behind will allow, then close in again a few steps behind the wagon. 224
Such a trek can go on for days and nights without interruption. Like the hyenas and jackals (formerly also the lions and leopards), the Hottentot follows the train of springbok (ǂdoē//gũs). As late as the year 1896 (19)

19. W. L. Sclater, The Mammals of South Africa, 2 vols., London, 1900 - 1901.

a half million head were observed in a springbok train in the northern Cape colony.

d) Hunting by driving (see story no. XIII) seems to have been the way of hunting giraffes formerly. Today only hare are hunted that way. Hunting a single hare with dogs is difficult, for [292] the dog usually considers the hare that has been chased and bitten to death as its own property and the hunter must run quickly or the dog will end up with a full stomach. It is more rewarding to hunt hare by surrounding them. [Picture. A kirri. 1/5 natural size.] The dogs stay at home then. An area of about 100 meters across is encircled, and half the hunters on one arc presses toward the other half which stands still. In this half-encircling the center ǂxã̄ǂ, and wings, /gubi·s, are differentiated, the latter being called by a comparison natural to a pastoral people, //nã·ǂ kχa, horns, or //õa·kχa, arms.

The startled hare is laid low with the kirri (!hõ·as, best made of tai[411] bush wood). Throwing the kirri, ǂgũǂ or /nami·, is done with the arm raised sideways for throwing and in such a way that the wood whirls through the air nearly horizontally. Depending on whether the handle end or the club end hits, the booty is stabbed or knocked out. Then the people shout: "/kχaru !õaē, χam χam /araē, naũ /aoē, aũ /aoē, aχagu χaēse!" The hare's stomach is roasted to a crisp in the fire. Before that the newly slain animal is struck on the ribs with the kirri until the body cavity is filled with blood. Then the gutted hare (the chest organs stay in the body) is baked in the hot ashes with hide and hair left on. The thick[262 262] blood cake in the inside is a tasty morsel. Thus the afore-mentioned cry of the drivers and hunters becomes understandable: "Karu hare, you crisp stomach (ǂam χam = to make a crackling noise, said of crisp things), you thick blood (ǂnaũ, aũ = thick, /aob = blood), thick blood, you sweetheart (χa·es is a marriageable girl) of the boys!" (a·χagu) (up to the last address, the suff. of the 3rd pers. sing., -ē, is used instead of that of the 2nd pers.).

Both upper leg bones of the hare are broken; if this is not done, the hunting dog's legs will become stiff, according to hunter lore. The hare's throat must not be slit when the animal is cut up.

224 plays a far less prominent part in the subsistence of the people than it did in the old days, but it is still used as a means of obtaining food whenever possible.

252 262 There is hardly a single portion of the animal not eaten. Even the skin, when not required for other purposes, is roasted in the fire, so that the hair may burn away, and is then cut into strips, which are beaten soft with stones and cooked in water, or preferably milk. [415] All meat is as a rule prepared; sometimes it is cooked in water in wooden (formerly clay) pots, sometimes roasted on spits over the [372] fire, or it may be baked in hot ashes. Fire was formerly made by friction, by the same drilling method as used by the Bushmen; nowadays matches or the tinder-box are generally employed. When [251] not eaten immediately, or when plenty of game has been caught and not all of it can be taken home, the meat is cut into thin strips, which are salted and dried in the air. In this condition it will last for a considerable time, and can also be eaten raw; indeed, the Boer method of making "biltong" is probably derived from this old Hottentot practice. Meat broth is not specially esteemed, but the fat of the animal, either raw or as dripping, is highly appreciated, and is sometimes drunk warm as a separate dish.

262 In addition to the game obtained by hunting, all sorts of smaller animals are eaten in case of necessity. There is hardly any form of animal life which does not provide food for impoverished Hottentots. Hares, rock rabbits, birds of all kinds, porcupines, tortoises, mice, lizards, even insects such as caterpillars, beetles, locusts, termites, and other ants all help to keep off starvation, while on the sea-coast the people eat the meat of seals and penguins, as well as penguin eggs, seagulls, mussels, and snails. Fish are also caught wherever possible, and as in the case of the coastal Hottentots and those living along the Orange and Great Fish Rivers in South-West Africa often form an important part of the menu.

222 252 262 Vegetable food is obtained from plants growing wild in the veld. Of these a great variety are eaten. Some are taken raw, others baked in ashes, others again are beaten to pulp, then dried in the sun and brewed with milk. For example, "uintjies" (*Cyperus sp.*) are usually baked in hot ashes; the leaves of *Mesembrianthemum edule* are fried in butter; the seeds of *Boukinea burkeana* are also baked, while its roots are often eaten raw. Ant-heaps are broken open, their stores ransacked, and large quantities of grass seed carried off to be boiled in milk, making a very agreeable dish. Fruits such as

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

the */naras* and *tsama* are preferred most of all, on account of both the water content of the flesh and the food value of the kernel. The Topnaars in the vicinity of Walvis Bay still live for a considerable part of the year almost exclusively on the */naras*, and hence are often known by the tribal name of */Naranin*.

All the food obtained is generally shared in common. If game is brought home, the whole camp gathers about the hut of the possessor till all the meat is consumed, and so too with everything else. Even to-day in South-West Africa if a Nama has anything to eat, e.g. a piece of meat or bread, he is bound by old custom to share it with anyone coming up to him. Failure to do so would expose him to the greatest contempt. The communal meal, as we shall see, is one of the outstanding features in the ceremonial life of the people; while in ordinary life their hospitality is so generous and far-reaching that their economic system has in consequence been termed by several writers a sort of communism.

There is as a rule no fixed time for eating. Only the morning meal, taken after the cows have been milked and driven out to pasture, has a special name, *sobos*. The time and place of the other meals are regulated according to circumstance: in camp by the return of the herds from pasture, on the march by outspans, on the hunt by a successful shot, and so on. The preparation of meals is the task of the women, and generally each woman prepares the food for her family on the fire in the hut. Normally both men and women now eat together, each family by itself, but there are certain communal meals in which the sexes are strictly separated or in which only the members of one sex may take part. According to Kolb, however, men and women among the Cape Hottentots always ate apart, all the people of each sex eating together. This separation of the sexes at meals he attributes to the fear that one of the women might be menstruating, and would thus contaminate any men associating with her or coming near her.[1] There is evidence also, as we shall see in discussing the boys' puberty ceremonies, that among the Naman the men at least formerly ate together and apart from their wives.

There is little information as to the existence of food taboos among the Hottentots in more recent times. The only well-authenticated instance is in the case of the hare, which in all the tribes might be eaten only by women and children, and was strictly forbidden to men

[1] Op. cit., 110–3.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

293 tied to it (called zou in their language). They use this instead of a handkerchief to wipe the dust and sand out of their nose and eyes, and to keep off the flies of which [411] that land is marvellously full. In the other hand they carry a crude assegai.

415 The women never go out without having on the back 412 a rectangular skin bag, at the bottom of which a bunch of tassels hangs down at each end. It is always filled with various small trinkets and trifles. Sometimes they also carry a child as well, to the great hindrance of their movements.

WEAPONS.

411 The weapons of these people consist in bows and arrows, and darts or crude assegais[10]. The latter are sticks three, four and five feet long, covered at one end with a broad but [385] sharp-pointed iron head, which they are able themselves to forge and shape. They handle and throw these rather well. Usually when they go out they have in the one hand an assegai of this sort, and in the other a small stick to which is attached a cat's tail, as has just been stated. Firearms they do not as yet use.

FOOD.

262 As far as their food is concerned they eat little by way of 252 vegetables, except for certain species of bulbs, as big as ground nuts. This is their daily provender, which the women go every day to dig from the rivers and other places and then eat cooked or roasted, according to taste. They slaughter no cattle for food, except those which owing to sickness, old age or lameness are unable to follow the herd; nor any sheep, except when two people get married. Like other savages, they do not know how to prepare or dress their food[11], but fall on the dead beast like dogs, eating it

---

[177] [178] [10]) Maingard, in a careful historical study, decides that the Hottentots did not originally know the bow and arrow, but borrowed these weapons from their Bushman neighbours, probably at a time subsequent to the arrival of the Europeans in South Africa (*South African Journal of Science*, xxix, 712 f., 721.) It must be remembered that when Dapper wrote no clear distinction was made at the Cape between Bushmen and Hottentots, who were regarded as people of the same race and culture.

[11]) Dapper scarcely does the Hottentots justice. The description he gives may be true of the poverty-stricken and wretched beachranging Hottentots, but the others not only cooked, roasted or baked their food in various different ways, but also, when [251] plenty of meat was available, would cut it into thin strips, which were salted and dried in the air, and could then be preserved for a considerable time, a practice from which the Boer method of making "biltong" is probably derived. (See Schapera, *op. cit.*, 238).

F

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

raw, and seldom cooked, with entrails and guts as well, first however, pressing out the excrement backwards or squeezing it out with the teeth.

When they find no dead animals, they look along the shore for dead fish, and for limpets, periwinkles and oysters. They also delight in the flesh of sea-dogs or seals, which they kill at night with sticks when these beasts come by thousands to the beach and bleat like calves. The meat they consume raw, or roasted in the fire half done and unwashed. They are likewise no strangers to the blubber of whales and other sea monsters which are now and then washed up on shore. It has happened that they scooped out by handfuls, and gulped down like that, the sun-dried blubber of a whale stranded in the Salt River, also cutting out pieces which they buried under the sand to eat later[72]). At times they tear pieces with their teeth out of their hard sheepskin or sealskin cloaks, and eat these only slightly roasted on coals. The Beachrangers, or Hottentots living along the shore at the Cape, come to the ships of the Dutch, and betake themselves at once to the kitchen, where, if they can, they remove whole handfuls of the fat floating on top of the meat kettle, and toss it into their mouths without bread. They are very fond of our bread, for which they willingly exchange cattle. The Saldanhars or Kochoquas and other neighbouring Hottentots live in the dry summer time on their cattle, but in the winter on certain roots growing in the ground during the rainy season. The honey which collects on the bushes they eat with wax and all. Their sick people they usually feed on cabbage, mallow and mustard leaves, cooked with a little stamped blubber.

They drink water or the milk of their cattle, but also hanker very greedily after brandy and Spanish wine, as well as tobacco; although they become sated and drunk from only a little, when they create a tremendous tumult of shouting and babbling.

Industry.

They trouble themselves with hardly any handicrafts or industries, other than preparing rushes from which to make mats for covering their huts, and herding their cattle and sheep. By watching our countrymen, however, they have learned to forge for themselves the points of their darts and assegais from bits of old iron, which they find thrown away by us here and there.[73]) They use nothing more than one stone as an anvil, and another as a hammer, and make the iron malleable with charcoal.

---

[73]) The incident is referred to in van Riebeeck's Dagverhaal, March 1-6, 1654.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

try to hit it, lest he be wounded or destroyed, as does actually happen at times. That is how the Capemen set out especially to hunt the animals just mentioned. 224

Marriage.

Whenever a man falls in love with some girl or other, he asks permission from his father to marry her. This granted, he goes to the girl's father and mother, with the earnest request that he may have the honour of marrying their daughter. Should the parents then favour his suit, the girl finds herself, willynilly, obliged to accept him in love. She puts the fatty gut of a cow round the neck of the bridegroom, instead of a golden chain, and this he must wear until it rots away of its own accord. This in effect is a confirmation of the marriage. 584

Two of the fattest sheep in the whole village are then sought out and slaughtered for this newly-married couple, and dished up partly boiled, partly roasted. No one but these two people and their parents may eat of this meat, lest the marriage be not considered or accepted as binding and lawful. The skins of the sheep, cut to small pieces and the hair all scraped off, are laid on hot coals, and then, after being pounded on a stone, are eaten with great relish. The wedding does not last longer than one day, nor are any other ceremonies celebrated in connexion with marriage[1]). 585 [252 262]

The attachment and love between married, as between unmarried, people varies, just as it does with us. One finds men who have scarcely been married for half a year before they no longer care for their wives or even trouble about them, so that their mutual affection soon dies away. Others on the contrary have as great a love for their wives as can be found among any of the Dutch, and so too have the women for their husbands. As instances of true mutual love among these savages, we may mention two remarkable episodes which happened there a few years ago. In the one a widow, through sadness and grief at the loss of her husband, sprang into a pit full of wood which had been set alight, and burned herself to death. In the other, a young girl, rendered disconsolate because her parents had severely whipped her lover on finding that he had slept with her against their will, threw herself down from a rock and was smashed to pieces. 593 762

---

[1]) Dapper's description of Hottentot marriage ceremonies, while confirmed in the main by the writings of other observers, is by no means complete. A far more detailed account is given by Grevenbroek (see below, p. 201).

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. XIII.

Furniture.

Whoever makes enquiry into the matter of their furniture will need to ponder the examples of the ancient world, where he will find that the Theban Crates made a gift of his property to the people, and chose the wilderness, scorned his parks and orchards for a single staff, and took in exchange for his splendid villas one wallet for his back. For as in the old days the Cynics were contented merely with a wallet and a stick, so now are the Hottentots. The wallet and the stick are to the Hottentots of to-day as they were to the Cynics in antiquity, the equivalent of the General's cloak, the King's diadem, the bonnet of the high priest, and the augur's staff. Nor in this matter do they yield to Diogenes who contended with the great king of Macedon about true kingship, glorying in his staff rather than in a sceptre, in his wallet more than in a throne; for the Hottentots are always contented with their lot. They do sometimes however use cups, either shells which they have collected on the seashore[21]) or the shells of tortoises which they have eaten. These they call *strigoos*. They roast them in the ashes and eat them, and sell them to strangers for a little tobacco. But if they lack a cup, then, like the Cynics, they drink water from the hollow of their hand. Their food they prepare sometimes in a pot that has been thrown away, sometimes under the ashes; otherwise they devour it raw. But the richer among them make most beautiful clay pots for use in cooking,[22]) while others from the trunks of trees make oblong troughs for food.[23])

The pots were often ornamented round the neck with rows of dots or short broad lines, apparently produced by incising. They were unglazed and generally somewhat thick, although a few have been found rather thin and evenly built throughout. (Schapera, *Khoisan Peoples*, 313.) Grevenbrook (see below, p. 251) briefly describes their mode of manufacture.

[22]) The Hottentots made not only eating vessels, but also milk bowls, pails and dishes out of wood. These utensils were apparently fashioned entirely by cutting and boring, no fire or other hot object being employed. Their different shapes and mode of manufacture are summarized by Schapera, op. cit., 314.

[See 10: Grevenbrook, this File, ent. 11b, p. 251. — Analyst]

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

if the marriage does not turn out satisfactorily, they put the woman away and make a divorce. Marriages are solemnized in the following way: they kill an ox, two or three or sometimes more sheep, then they skin the carcases and having exposed them for a little to the air they cook them with the animal's own fat in the pots we have mentioned; the innards they roast beneath the ashes, and when the feast has been prepared they summon their kin and set these dainties before them, enjoying themselves in their own way [48]).

CHAP. XXIV.

The Education of the Children.

If a woman is in easy childbed they are sufficiently skilful in binding and severing nature's links; but when a difficult labour sets in, they invoke the aid of a plant of wonderful efficiency, which happily expels the foetus [49]). I could not succeed in purchasing this plant at any price either directly or through others. Their reply always was that they are forbidden by law to share it. Women who have had a child are not long in retirement [51]). They bring their children up without any regularity or niceness, as you would expect from savages. After keeping them two or three weeks in the huts, they then sling them on their backs without any swaddling bands whatever. At a little more than four months old they begin to smoke and at eight months to walk upright, at which time they are given a karosa, according to information given me by one who had resided five years in the place. When they are eight or nine they begin to handle arms, both the bow and spears. Their parents often place their food at a distance; at this they must keep on aiming till they hit it, being compelled meantime to go on fasting [52]).

---

tale that "as soon as a male is born his mother partially castrates him, and gives him sea-water to drink, and tobacco to eat" (*op. cit.*, 282).

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

H 825 warning in places beset by lions or other wild beasts. And I myself have seen some that betray the presence of snakes. It was by the help of one of these that I came upon a ten-foot, parti-coloured tree-snake, with a very sharp tail and of beautiful appearance, which was, without doubt, H intending to seize the bird, or its young, or their nest. An additional proof of their keen sight is that native watchers 151 on shore most faithfully discover the approach of ships to this harbour long before they are visible to European eyes; so that it might be said that in sharpness of vision they rival that Sicilian, who, if we may believe Strabo, did from the Lilybaean promontory count the vessels of the Carthaginian fleet as they sailed out of their own harbour.

H It is a notable fact that nature has adorned the heads of 142 the Hottentots with the thick wool she has denied to their 231 sheep. The sheep I should describe as *mussimones*, or hairy. A leg of the local mutton does not, owing to their hateful gourmandise, tempt the nice palate of our dainty countrymen so powerfully as a shoulder of European lamb.

H They live for the most part on beef, mutton, all sorts of 262 game, and other flesh that suits their taste, well roasted or [252] boiled. They also eat sea fish and river fish, and in this they differ widely from the inhabitants of the inland parts, who refrain from every kind of fish, even shell-fish[1]). They live S also on wild fruits and roots, and other unpurchased [262] victuals; and whatever else hunger and the belly that is the dispenser of invention has taught gluttons to devour, this they swallow down into their insatiable maws; nor does that barking dog, their stomach, spare whales or other monstrous fish which the tide casts dead or alive upon the shore. *Such are their choice feasts!*

H In eating liquids, or liquid food, they use spoons fashioned 415 of ox-horn, and sometimes also sea-shells. Or they dip 321 sponges in honey or milk and suck them.

S They reject and refuse the flesh of boars, wolves, lions H and other wild and carnivorous animals, as unclean, forbidden, and nourished on filth, nor do they think it 262 right to taste butter and eggs. Boys may eat the flesh of S hares, but only until provided with a wife. All refrain from [272] sheep's milk as injurious, saving children who are allowed the use of it.[2])

---

[1]) This applies to the AmaXhosa, of whom the survivors of the "Stavenisse" reported that "they eat no fish, nor anything that comes out of the sea." (Oudste Mededeelingen, Annexe to Zuid-Afrika, III, 62).

* 6] [See pp. 182-83 for footnote. – Ed.]

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FA17

000
H
263
262
177

the use of it.[8]) And although there are here various excellent salt beds and pools, whose waters turn of their own accord to salt, yet they are ignorant of the use of it. But they do not refuse our pickles, or pickled foods, or salted flesh or fish. Our lettuces also and other vegetables they have at length learned to eat greedily, though at first, mocking the indiscriminate taste of Europeans, they would say that they were only fit to be eaten by cattle along with the grass of the field. Then, if asked to lunch or dinner, they would retort, make the oxen your guests, pile up the grass, boasting that they could endure fasting and had learned to bear poverty from childhood. And indeed on a close view of their whole life I have come to know that they are very patient of scant living and order their whole existence in the rigorous manner of the Rechabites.

S
H
273
252

Our neighbours drink water and milk, but the distant tribes quench their thirst also with curds and various sorts of beer. This, which is like Rotterdam beer, is made by the women two hundred and more miles from here in huge earthenware vessels, and is of two qualities.[9]) The women also bake a coarse bread, and pound a grain unknown to our countrymen which produces a white flour and is very nutritive; it is of three sorts, and is somewhat bigger than millet, and not very different from it and panic-grass.[10]) On the women lies the burden of the household, and also the education of the children and cultivation of the fields.

S
462
S
H
845
847

If a woman among them bear twins, they rear them, giving them to the mother to be cherished and fed. In this they differ greatly from the nearer tribes and those who live among us, for their custom is, when twins are born, to take one of them, of course the girl, for they always preserve the male, and cast it with hideous cruelty to the birds and beasts to tear and rend in some thicket, or to bury it alive in the earth. The reason they allege is that

---

Europeans do so" (Ifoodie, Record, 417). Grevenbrook evidently had these statements in mind when writing the passage above. Schreyer (op. cit., 45) says that Hottentot men were forbidden to drink sheep's milk, which was a food fit only for women.

H
S
261
272

[9]) Soga (*The Ama-Xosa*, 230-231) also speaks of two varieties of Kafir beer, *utywala*, a mild inebriant, mostly used at social gatherings, and *umrewu*, a non-intoxicant kind, used for private and domestic drinking. The "Stavenisse" crew said the Amaxhosa had corn from which "they make very well tasted and nourishing bread, and brew both small and strong, which is not unpleasant in taste, and which they keep in earthen vessels" (Ifoodie, op. cit., 418).

[10]) Kafir corn (*Holcus sorghum*). The "Stavenisse" crew reported the existence of three kinds of this corn (Godée-Molsbergen, op. cit., 87).

S
241

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

S H 845 847 [7W] H [B5W]

a mother of two is unequal to the task of rearing both at the same time.[11]) If the mother dies in labour or immediately after giving birth to a child, then, with the same cruelty as before, they bury her at once with the embryo or infant, even if alive. However it does sometimes happen that a father who is rich in cattle hires a nurse for the little daughter who has survived, and hands her over to her care.

H 854 847

Here I think I ought not to pass over in silence the fact that a certain smith, who was riding twenty miles from the Cape, heard a child wailing in a tree, and not far off he found the mother to whom he gave a good hiding to teach her to love and care for her offspring.

H 847

To this I think I should add that certain European women at the Cape itself, running up just in time, dug up a little girl buried by the Africans. They raised a sum of money by subscription and hired a nurse for the child.[11])

231

If a cow gives birth to a male and a female calf at the same time, they cut the male up and cast it to the dogs, the female they foolishly keep although it will never bear, for it is an unheard-of thing for these Africans that a twin calf should be fruitful.

224 252

For the most part they maintain a scant subsistence by means of snare, hook, weel and weapon. If their hunters wound any wild creature, even an elephant, with their poisoned arrows, they follow it from afar as it flees; and if they cannot come upon it sooner, then after sunset in the thickening light when its limbs are now stiffening with the poison and the chill of evening and when its blood is congealed, it falls and the hunters come up with it, flay it, and dismember it. The heart, to the valves and orifice of which the gathered poison clings, they cut out, and having chopped off and cast away all discoloured flesh,

---

[11]) This incident is recorded in the official journal (Jan. 24, 1888): "Yesterday afternoon some Cape ladies, whilst taking a walk towards the downs where a number of Hottentots ordinarily live, were told that the latter had buried a woman who had been delivered of a child the previous afternoon and died shortly afterwards, and that with her they had buried the living baby, after having put it into a bag, covering it with earth as usual. Thereupon the women . . . opened the grave as quickly as possible, and took out of it the little child alive." The incident of the smith I have not been able to confirm, but it seems equally authentic, and shows that infanticide was on occasion practised by the Hottentots (cf. Fritsch, op. cit., 23n).

H 766 847

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

devorant, reliquumque domi pulmento, licet vitiatum, deprascuntur, nullosque carnales, nec morbum harum morbidarum carnium esu, macellarii visceribus inseminandum metuunt, judicantes cum Italis, mortua bestia, venenum intermori*: quae an emptorem unquam inter nostros cives, manu subtilis avidâ inveneriit, dictu non est proclive; hoc mane exploratum habeo eos gammarorum, rajarum, astacorum, pagurorum, caraborum, et quorumcunque piscium captorum, effossorumque bulborum frequentem hiantemque institorem experiri, qui saepe arte deludens, invicem arte deluditur, quaerentaque fragili illidere dentem, offendit solido: Σίφων υρὸς Φωκίωνα.

Virorum est expedire hyemi commeatum alimentaque, amygdala silvestria, cortice holosericeo, coloris crocei: ari majoris radices, aptatas cibo: variosque bulbos: quae soli ostenta, et igniculo reiorta fercula vetustatem ferentia, in scrobibus cryptisque proinde ac in penario, pro cupedilia, subsecivâ operâ, et tanquam παράγγυ Cisalpini Afri reponunt: remotiores cavernas Barbari effodiunt, in quibus solerter ad aliquot annos frumentum asservant, et quo sicca haec horrea habeantur, illis stramen ad justam spithamae[que] altitudinem insternunt, eodemque latera spisse satis circumdant, denique frumento caeteroque commeatu complent, orificiumque cellae cisterialem primo stramine et virgulto, denique quarta et novissimâ (ut ita dicam) contignatione cavernam compilibus, pari cum solo libra, contegunt, et ab omni corruptionis totam, longumque relinquunt, de nullo solliciti, nisi ut delegentes scrobem, compressam annonam omnem quantocius depascantur, ne afri, lucique expositam aliqua calamitas tangat.

* In the last few lines there are several difficulties. I do not understand pulmento, carnales, nec macellarii.

H
229
262
171
S
251

[1] This description of hunting and of the method to avoid the possible effects of the poison in the meat applies equally well to the modern Bushmen (cf. Schapera, *op. cit.*, 132 ff.)

[2] The account given by the "Hottentot" crew of the Khoen coro-pin merely says: "They preserve their corn in cavities under ground, where it keeps good, and free from weevils, for years."

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Africa: FX17

they half-roast it on coals, divide it into morsels, and swallow them as a foretaste, what, or dainty appetiser for the banquet they have won by their hunting. The rest, though tainted, they consume at home, nor do they fear by the eating of this unwholesome flesh to plant any disease in their bodies, judging like the Italians that when the animal dies the poison dies with it.[1]) Whether such an animal ever found a purchaser among our countrymen in one made reckless by some unforeseen predicament, it is not easy to say. But this I know for sure that they attempt dealings with a thronged and eager purveyor of lobsters, rays, crabs, crayfish, and all sorts of other fish he has taken, and roots he has dug up. He often cheats them or is in his turn cheated, and seeking to put his tooth in the tender flesh he champs upon bone. Greek meets Greek.

It is the part of the men to prepare the winter's supply of food, to wit, wild almonds with silky shells of a saffron hue, roots of the larger arum, good for food, and various bulbs. The natives on our side of the mountain, in their spare time, and as a hobby, expose these nuts and roots and bulbs to the sun, and roast them with a little fire, and when they have thus become fit to stand the passage of time they bestow them in ditches and caves, as if in a storehouse, to serve as dainties. The more distant natives dig storerooms in the earth in which they skilfully preserve corn for many years. To keep these granaries dry they fill the bottom with straw to the depth of a span, cover the sides pretty closely with the same, and then fill them with the grain and other provisions. The mouth of the chamber is stuffed with straw and brush, and finally, as a fourth and last layer, they cover the hollow with sods to the level of the ground. The corn in them left safe from all corruption and for a long time. Their only anxiety is, when they have opened the trench again, to devour all their store as quickly as possible lest some disaster should befall it on being exposed to the air and light.[2])

---

[1]Dodo-Middelergen, op. cit., 66. The further details recorded by G. must therefore have been obtained orally from members of the crew. [2] It is still the custom of the people to store their corn in such pits, which are generally dug in the cattle kraals.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

Epidemic diseases which attack the natives on this side of the mountains from time to time are sore eyes, colds and catarrh, and perhaps some others unknown to me.*) A loathly impetigo and venereal disease have, I am afraid, been caught from us.

Again and again I have endeavoured to persuade them to make bedsteads for themselves with oak legs, to cover the frame with thongs for a support, and to lay skins thereon, in order to preserve or restore their health. But my advice was given to deaf ears. They see and approve the better course but follow the worse. So huge a task is it to wrench the sons of earth from ingrained error or evil custom, even if they be ruinous and recognised as such.

When a soothsayer or priest is about to make a sacrifice he first whets the knife; he then places the cow with its feet tied and its head to the North three or four paces from the door of the hut in which the sick man lies, and gives it a light blow with his fist on the left side. It falls to the right on to green branches lying ready for it; and forthwith he cuts away with his right hand from near the navel a piece of skin the size of his palm, as much as he can hold in his left hand; then he immediately binds this on the right wrist of the patient.**) His next business is to skin the animal alive. I have heard a disembowelled cow lowing, and have seen the Hottentots eating the badly roasted side of another cow in the same condition and still alive. After this he washes the face of the sick man in a little blood which he catches in a pot, or dish, or tortoise shell; and making libation of the gall of the victim, he puts the gall-bladder on the roof of the sick man's house.

The sacrificial implements of our natives, and their methods, offered directly to my gaze, roused in me a far more lively interest than anything I have ever learned of the sacrificial rites of the Ancients by examining what has been cut or embossed on stone or bronze, or painted in pictures, tapestries, carpets, parchments, rolls or books.

---

described in the journal of v. d. Stel's trip to Namaqualand. "First they laid it on its back and one cut open its belly while it still lived, thrust in his hand and drew out the entrails, the sheep being still alive. Then the skin was dismally torn from one side, the flesh severed from the shoulder blade, the ribs roughly broken off one side and stripped of flesh one by one, the same process being then repeated on the other side. The reason why they do not cut the throats of the animals they slaughter is to keep the blood, which they collect and boil by itself and then eat" (Waterhouse, op. cit., 134).

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

(pot sũ-s, to boil, to cook sãi). Food, especially meat, is always well boiled, and not underdone, as our gourmands prefer it.

We must also conclude that the process of melting ore was known to the Khoikhoi before their general separation; for ǂarib is the word for *iron* or any other metal used by all clans and tribes, and is derived from ǂé, to separate (intransitive and transitive), German *ausscheiden*. They also manufactured knives, spears (gôagu), and metal rings both of copper and iron, as ornaments for arms and legs. (Rings ǂganugu, literally meaning the ties, from ǂgai to bind.) From the invention of iron tools, such as knives and axes and spears, it was only a short step to the fabrication (ǁhoe-χoa-ǂna) of wooden vessels in which they could keep their milk and fat.

But iron and copper tools were, on account of the difficulty of manufacturing them, as yet too valuable; consequently the stone implements of the more primitive age were not entirely abandoned. That a Stone Age must have existed among the Hottentots is proved by the fact that the priest (ǂgai-aob) up to this day never uses an iron knife, but always a splint of a sharp quartz, when he has to perform the rite of making a boy a man, or if he has to make an operation, or if a sheep or cow is slaughtered as an offering to the deceased or to the Supreme Being.

Oxen were broken in for the purpose of carrying and riding (ǂgabi), and men and women both were experts in the art of riding, much unlike the Kafir, who will ride while his wife and children have to trot alongside of him. Van Riebeeke's journal in the Cape Archives of 1658 speaks of *pack-oxen*; and also Vasco da Gama, when he came to Mosselbay, saw * women riding on oxen down to the Bay to see the *new comer* (the ship of da Gama).

It speaks well for the refined taste of the ancient Khoikhoi, that they were fond of perfumes (sã-b or buχu).

---

* "Their leader on slow-paced oxen rode behind."—Camoens, *The Lusiad*, Book V.